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789 with incredible volubility, and finally made thrusts with grim
791 gestures in the four directions, shouting: bobuto! disperse! It is therefore exactly the same procedure that Boas observed among the Central Eskimos (2). If the rain comes down in spite of this,

2. Petermann's Mitth., 1887, p. 309.

the conjurer chews up a root and spits the pieces into the air, naturally only when the storm is nearing its end.

754 If the sorcerer wishes to harm an absent person, he uses a small bow (šibate) to shoot an arrow with two snake teeth at the tip in the direction where he suspects that his victim is. The latter is then overcome by an incurable sickness.

Animism. Masked Dances.

• 791 Although so few details about the religious beliefs of the Karaya are known, it can already be determined that the animistic world-view, as the lowest form of religious life, manifests itself among them in exactly the same way as among other better studied South American tribes.

For them, too, the phenomena of half-life in sleep, the extinguishing of all vital activity in death, and dreams and visions are proof of the presence of a spirit world separate from the material substratum, in which every individual, human as well as animal, who, according to Indian belief, differ from each other only in their physical form, has its immaterial phantom.

754 They know from experience that in dreams the spirit leaves
828 the body of the sleeper to wander about and to meet other persons or
[794] spirits; they know further, even if it is only through suggestive influencing, that the witch doctors, gifted with higher powers, can at will put themselves in a sleeping state, in which their souls fathom secret matters, enter into animals in order to frighten and to injure enemies as "werewolves," and, in short, do all those things by means of which shamanism everywhere knows how to secure its influence in uniformly recurring fashion.

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775 The souls of the dead, which, as mentioned above, are thought of as remaining for a while in the vicinity of the grave, later like to return to their former home. They appear to their relatives especially on stormy nights. When the rain streams [787] down and lightning brightens the darkness, the old people remember their dead relatives and attempt by loud lamentations and singing to put themselves in a state of artificial ecstasy, which finally conjures up in their aroused imaginations any desired phantom.

• 771 The animistic "religion," if one wishes to call it this, still lacks any ethical basis. It has not elevated itself to the acceptance of a higher, omnipotent spirit upon which man feels dependent in the expectation of punishment and reward for his actions. Thus there is also lacking anything which would indicate the external relationships of man to the godhead, idols, cult performances, prayers, etc. There are among them, however, those ceremonies from which apparently the higher cult forms have come everywhere in the world, the mysterious

535 121 Masked dances. The important role which such masked dances play among the North American tribes is known everywhere. Until now remarkably little was known about the analogous customs on the southern continent. Only the dances of the Tekuna, Juri, and Uaupē tribes are mentioned in passing in the literature. The "temples" and "idols" which the oldest missionary reports mention are obviously nothing other than the "medicine huts" or "flute houses" with the fantastic mask costumes stored in them.

Only recently has the wealth of mask material brought back by the two Xingu expeditions again directed attention to these festive dances which are so important for an understanding of Indian life. Observations made later among the Karaya supplied a desirable supplement to this.

Their masked dances are of quite special interest ethnologically on account of the remarkable analogies which they exhibit in the form of the masks, as well as in other festive customs, with those of Melanesia. This correspondence goes into such

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765 loud, high voice in a monotonous intonation; at the same time rattle gourds are swung. It seems that laments take place as soon as anything reminds them of the deceased. In any case definite times of the day for these could not be determined. The people, however, are sincerely grieved; one can see their sorrow in their faces, at least at first. The father allegedly mourns a child only one day, the mother four days. This statement is certainly not true, for in Schischá I heard lamentations for a child who was said to have died three weeks before. The husband mourns his wife only a short time; on the other hand, the wife her husband for a year. After this time has elapsed, the widow is painted with urucú and hung with ornaments at the command of the chief. After this she mourns one more day, and with this the period of mourning is at an end.

15. Religion, Masks, Magic, Medicine.

114 771 Concerning the religious views of the Karajá I was able to discover but little. The researcher does not come across anything that could suggest any belief in spirits or a cult, with the exception of the masked dances.

114 535 796 Unfortunately, I saw very few such dances, since I traveled in the Karajá region from June to October, whereas the time of the dancing seems to be precisely from November to April. Thus, I am unable to report anything about the meaning of these dances; all my efforts to find out anything about this from the people by questions failed because of the meager possibility of mutual [532] understanding or the deliberate withholding of information. I assume, however, that these dances, which coincide with the time of ripening of certain field produce and at which masks representing animals are used, are in part harvest festival dances, but in part originate from ideas out of which the so-called magic by analogy developed later on. More cannot be said about this; all 532 else would be useless speculation. Some of the masks are not

6:Cook M-3,4 (ca. 1900) 1909
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[75] [413] [237] comb with very long, sharp teeth. With this barbarous tool, the primitive surgeon rakes and tears the back of the patient, who holds himself immovable by firmly grasping a post or tree. The blood is caught and removed on palm-leaves. When sufficient blood has been drawn, sand, and finally pepper, is rubbed into the wounds. Even when a Karayá is not sick, he submits to this very painful operation, believing that it will be beneficial to his health. The bleeding of persons on the back is practiced by low-class civilized Brazilians.

[771] Not much is known concerning the religious belief of the Karayá. But it is fully established that they entertain an animistic conception of the world, which is the lowest form of religious belief and practice; and it expresses itself with them in the same way that it does with the better known South [811] American tribes. Their observation hourly suggests to them the idea that every effect has an intelligent cause; for, whenever they are able to trace an effect to its cause, as, for instance, in the doings of men and animals, that cause appears to be psychical rather than material; an intangible, incomprehensible something that we call Mind. Therefore, they firmly believe that Minds, intelligence, or invisible, immaterial Personalities, dwell, as an Ego, or as Genii, in every material object, animate or inanimate, such as animals, trees and mountains, and direct all the operations of Nature; and that brutes are differentiated from men only by their bodily form, every creature being alike a duality—having a psychical as well as a physical Self. Moreover, the phenomena of the half-[772] life in sleep, together with dreams and visions, and the cessation of all vital activities at death, furnish to their minds clear and positive proofs of the existence of a spirit world that pervades, or lies beyond the world comprehended by the [774] senses. They believe that in sleep and dreams, the Ego, or Shade, or second Self, steals away from the body of the sleeper to roam about and to associate with other shadowy person-[754] alities or spirits. They are convinced, furthermore, that their priests, or conjurers, are endowed with some supernatural, or mysterious powers which enable them to put themselves

6:Cook M-3,4 (ca. 1900) 1909
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at will into a trance or semi-death, in which state their souls, or doubles, explore the occult, or what is hidden from men in a normal state. They also believe that these conjurers can transform themselves at pleasure into animals—into the form of a witch-wolf, for example, in order to terrify, injure and domineer over men; and, in brief, can do all things whereby shamanism—primitive priestcraft—secures and maintains its influence over the tribe. They have no images or idols, nor even fetiches, for the reason that they have not yet advanced to this more complex belief, if advancement it may be called.

The ghosts or spirits of the dead, which, as previously stated, are believed to tarry for a time in the vicinity of the graves where hang the bodies they were forced to abandon because they had fallen so into disrepair, take delight, in after time, in returning to haunt the places of their habitation during the days of their flesh; moreover, it is believed that they appear to their relatives, especially on wild and stormy nights: When the darkness is inky black, illumined only by the ceaseless play of the terrifying lightnings, and the thunders crash and boom as if the unseen Powers were engaged in mighty conflict, while the winds moan and shriek in the forest, then the old folk think of their dear departed; and by loud lamentations and wailings, put themselves into a state of ecstacy whereby their inflamed imagination creates every wished-for phantasm.

This animistic religion is without any ethical foundation. It has not in this stage attained to a conception of a higher or ruling Spirit upon whom man feels himself dependent for rewards and punishments for his deeds; and as just stated, lacks everything which connects man externally with divinity, such as images, the paraphernalia of worship, ritual, and the like. But we find among the Karayá those ceremonials from which apparently everywhere throughout the world the higher and more elaborate forms of worship have come, that is, the mystery rites.

Mask dances occupy an important place in Karayá life. The prominent rôle which these masquerades play among